DOCUMENT RESUME

ED 312 023 JC 890 533

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TITLE Internationalizing the American History Curriculum.
PUB DATE 10 Nov 89
NOTE 21p.; Paper presented at the National Conference of the Community College Humanities Association (Washington, DC, November 9-11, 1989).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS College Curriculum; Community Colleges; Course Content; *Curriculum Enrichment; Faculty Development; *History Instruction; *International Studies; *Multicultural Education; Program Descriptions; Teacher Developed Materials; Two Year Colleges; *United States History
IDENTIFIERS *Tidewater Community College VA

ABSTRACT

New programs promoting global or international education have been started all over the country. At Tidewater Community College (TCC) in Virginia, efforts to add an international dimension to the curriculum began in 1988, when 20 faculty members from the disciplines of psychology, sociology, economics, mathematics, history, English, and business were participants in a series of lectures on the culture, history, politics, and economics of China and Japan. One of the goals of the lecture series was to infuse an international dimension into as many existing courses as possible across all disciplines. Each faculty member developed one international learning unit for at least one class during the 1988-89 academic year. One participant developed six units for incorporation into a two-semester American History course. The units covered: (1) the age of exploration, focusing on the Aztec and Mayan peoples; (2) the settlement of the West, including information on the Plains Indians; (3) slavery and the Antebellum South, including an examination of the cultures of West Africa; (4) U.S. imperialism, including study of China; (5) the interwar period of 1920 to 1939, including information on Japan; and (6) the post-Watergate period, including an examination of Islamic nations. Instruction involved readings in the text and other supplementary sources, map exercises, films and/or videotapes, guest speakers, and class discussions. In addition, the instructor prepared "perspective sheets" listing some of the traditional values held by the culture under consideration during the time period covered in the unit. The paper provides sample "perspective sheets" on Chinese and Japanese culture and 45 references. (AYC)

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INTERNATIONALIZING THE AMERICAN HISTORY CURRICULUM

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TIDEWATER COMMUNITY COLLEGE

EMORY UNIVERSITY

CCHA ANNUAL MEETING

NOVEMBER 10, 1989

JC890533

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The inauguration of Gerald L. Baliles as Governor of Virginia in 1986 began a state commitment to International Education. As Chairman of the National Governor's Association's Committee on International Trade and Foreign Relations, Baliles recommended the following actions: colleges should raise or reinstate their foreign-language requirements, geography should receive increased attention at all levels of education, colleges should add courses in the history, culture, and economics of other nations, especially Japan's, teacher-education programs should include courses in international education, and business schools should require their students to study the economics and business practices of other countries and for those already working in the business world (Jaschik,1987).

There is an extensive literature on both the need for and the programs under consideration or already implemented for global or international education. The Comparative Education Review devoted both its August 1987 and February 1988 issues to a bibliographic listing of United States and foreign publications on theory/methodology, educational reform/educational planning, higher education, general interest studies, and relevant articles grouped by continent.

A review of the literature on international education indicates that international/global education is open to various interpretations and is as different in implementation as there are public schools and two and four-year colleges and universities. As the United States becomes more dependent upon

foreign imports and foreign investment and as American trade relationships with foreign countries continues to grow, the United States must be able to communicate with foreign nationals. Robert O. Jay at Brigham Young University argues that the United States must reduce cultural barriers to facilitate communication. This can only be done if Americans are able to develop a deeper appreciation for other nation's cultures and attitudes. How we train business leaders, consumers, and citizenry affect national performance. Our business success depends on how effectively educators are able to make the necessary curriculum changes (Joy,1987).

The National Council of Social Studies (NCSS) endorsed the idea of global education as early as 1979. The NCSS proposed a curriculum outline that would internationalize courses by providing historical perspectives to help students perceive global patterns and systems and to provide the foundation for social participation. Professor Willard M. Kneip, on leave from Arizona State University to direct a national teacher education project for Global Perspectives and an NCSS supporter, believes that global education prepares students for an increasingly pluralistic, interdependent, and changing world. He proposes a social studies curriculum including the study of universal values, global, economic, political, ecological, and technological systems, global responses to environmental, human rights, industrial and agricultural development, and the study of the evolution of historical development (Kneip,1986).

V. Phillips Weaver at the Department of Curriculum and Instruction at the University of Maryland, pioneered multicultural curriculum educational model (EMC) for grades K-12. EMC promoted the recognition, understanding, and acceptance of cultural diversity and individual uniqueness in a pluralistic society. The curriculum units focused on the concepts of individuality, cultural patterns, subsistence, social structure, interdependence, communication, exploitation, and pluralism (Weaver,1988).

As the decade of the 80's draws to a close, new programs promoting global or international education are being started all over the country. David E. Vocke at the University of Texas, notes four curriculum strategies for introducing global education. They include the foreign policy approach (a state centricview), a world-centered approach (ways the world's peoples are drawn together), world order studies (ideological, economic, and political cooperation), and the single issue approach (one issue for intensive study). Professor Vocke wisely notes that global education is in its early stages of development with many programs untested (Vocke,1988).

At the college level Dr. Robert A. McCaughey of Barnard College and Columbia University, urges an undergraduate curriculum merging international studies with the general education curriculum (McCaughey,1984). Broward Community College in Fort Lauderdale, Florida conducted a research study in 1979 at their multi-campus institution and discovered that 37.5% of their

students had not taken a single course emphasizing or containing any international content. An additional 14.4% had taken only one international course. Effective with the fall of 1980, graduation requirements were changed to require students to take six semester hours in international/intercultural education. Foreign language courses, anthropology, latin american, and world history along with some political science, sociology, and geography courses, selected international business courses, the humanities, world literature, and world religions fulfilled the international requirement. Broward's early initiatives won federal grants to further internationalize their curricula with new foreign language offerings and new non-western course content. Overseas study programs, faculty seminars and workshops, the recruiting of international students, and an expanded resources center have propelled Broward Community College into a leadership position among two-year American institutions (Greene,1984-8).

Professor Robert G. Harvey of Global Perspectives urges American curricula include five essential dimensions: perspectives consciusness: the awareness that one's own view is not universally shared, state of the planet awareness: understanding world conditions, cross-cultural awareness: recognition of similar and different practices around the world, global dynamics: understanding how the world works, and awareness of human choices: understanding dilemnas confronting individuals and societies around the globe (Parker,1986).

Dr. Donna Cole at Wittenberg University contends that the world's future depends on the ability of teachers to educate their students multiculturally and globally. She stresses promoting the understanding of ethnic and foreign cultures, assisting in developing skills for living with diversity, adjustment to future changes, and understanding interrelatedness and interdependence (Cole,1984).

Promoting international or global education takes deeper root as curriculum centers are established nationwide. Among them are the Graduate School of International Studies at the University of Denver, Citizen Development and Global Education at Ohio State Univeristy, and Global Horizons in Plaistow, New Hampshire.

Peter N. Stearns, Heinz Professor of History at Carnegie-Mellon University and author of World History, urges the teaching of the United States in World History (and I would urge the reverse is equally important). He states "...the fact remains that the characteristic split, between purely United States courses and a world or something-else course, not only leaves bridges unbuilt but fosters in many students a truly unfortunate tendency toward historical isolationism, as the complexities, and troubles of most of the world's history seem oddly unrelated to the glorious saga of our own ascent." Professor Stearns concluded that without actually changing our habits, Americanists can be more alert to the possibilities of linking what they teach about to what students have learned or will learn in world

history. This will focus attention on comparative issues and larger world trends; it will systematically not only focus on changes in world power roles, but also the impact of international influences on American life. The result will be American History teachers positioning the development of the United States amid larger trends (Stearns,1989).

Global education is not just a United States phenomenon. Egerton Osunde at the University of Benin in Nigeria writes at length on Nigeria's contributions to an international curricula in "Global Perspective in the Social Studies Curricula of African Public Schools." Chris Brown at West Midlands College in the United Kingdom discusses the issue of schooling in forming national identities in "National Identity and World Studies." A partial list of international educators promoting curriculum to internationalize education include Charles J. Beine (El Salvador), Hanna Bucznska-Garewicz (Poland), former President Julius Nuyere (Tanzania), Luisa Beth Fernades (Brazil), and Ernest R. Dube (South Africa).

What emerges is a new "educational bandwagon called international education" in its formative years exhibiting an unrestrained creativity across the nation. Therefore, it was a logical step for Tidewater Community College (TCC) to consider ways to internationalize its own curriulum given the literature on the topic and the support of Virginia's govenor.

Tidewater Community College serves the international port of Hampton Roads in Virginia which includes the cities of Norfolk,

Portsmouth, Virginia Beach, Chesapeake, Suffolk, Hampton, and Newport News. TCC provides educational services to military personnel and their families at the nearby bases of Oceana Naval Air Station, the Naval Amphibious Base, the Portsmouth Coast Guard Base, the Norfolk Naval Base, and the shipyards of Norshipco and the Norfolk Naval Shipyard. Since the 1980 census was taken, the Asian population of Chinese and Filipinos has steadily increased. In 1987 21.28% of all imports coming into the port of Hampton Roads were from Japan with an additional 2% from China. Japan is Virginia's second largest trading partner with Hong Kong Virginia's tenth largest. In the past ten years the number of Japanese companies investing in Virginia or establishing business or industrial plants here has steadily been on the rise. The list includes the Japanese firms of Canon, Sumitomo Heavy Industries, Bridgestone Corporation, Konica, Dainippon Ink and Chemicals, and Nissan (World Trade Center, Norfolk, Virginia,1989).

From July 11 until August 5 (1988), twenty TCC faculty members from the disciplines of psychology, sociology, economics, mathematics, history, english, and business were participants in a series of lectures in the culture, history, politics, and economics of China and Japan. The speakers were experts from university area studies faculty, representatives from embassies or foreign associations in the United States, or visiting faculty from Chinese or Japanese universities.

This East Asian seminar was funded by a $49,194 grant from the State Council for Higher Education in Virginia (SCHEV) to promote curriculum internationalization. Each faculty participant received $1350, paid in two installments during the four-week session. The budget allocated $10,000 for seminar lecturers plus monies to cover some of their travel expenses. A seminar coordinator was paid $5640 to oversee planning for the seminar, for acquiring needed materials and audiovisuals, and for hiring the seminar speakers. One outside evaluator was given a stipend of $1500 to work with seminar participants to assist them in developing a unit of instruction for inclusion in a content course to be taught sometime in the 1988-89 academic year. TCC provided the facilities and covered the expenses for photocopying, secretarial services, and supplies.

Faculty interested in participating in the East Asian seminar completed applications asking how they would internationalize at least one course taught and how they could benefit from participation in the workshop. Ironically, with over 300 faculty distributed over three campuses serving approximately 17,000 students, only twenty faculty applied. Therefore, all were accepted without the need for a screening process.

The goals for the East Asian seminar were to infuse an international perspective into as many existing courses as possible across all disciplines, to increase awareness of East Asian cultures throughout the college by developing a core of

knowledgeable faculty, to develop a new course syllabi for twenty classes which would include East Asian components integral to course material, and to share the prepared syllabi with discipline faculty throughout TCC, the Virginia Community College system, and with interested professional associations.

Each faculty participant's primary objective was to develop one internationalized learning unit for at least one class to be used during the 1988-89 academic year. The unit was to focus on the incorporation of selected data relevant to the participant's discipline that would both inform students about China and Japan and also to broaden their international awareness about that part of the world.

An outside evaluator was hired to assist the faculty in identifying relevant content on East Asia for incorporation into their subject area. The evaluator was available periodically during the seminar for consultations. At the seminar's conlcusion, each participant's syllabus was reviewed by the evaluator for appropriate methodology and classroom usefulness.

A second objective was for each member of the seminar to take part in a faculty orientation workshop at each one's home TCC campus (either Virginia Beach, Portsmouth, or Chesapeake), to share the fruits of their summer labors with their colleagues, to spread both enthusiasm and interest among non-seminar participants, and to encourage them to rethink and review their own teaching practices and course content emphases for possible international education approaches. Each seminar member's third

objective was to make one professional presentation on the process of internationalizing their discipline before an organization or association they belong to or a community group that would benefit from the philosophy behind international education.

As a seminar participant I not only developed a unit to internationalize one segment for American History but I went on to develop six units for incorporation during this two-semester course. Three units were offered each of the two terms. The units I selected to include an international aspect to American History are:

1. The Age of Exploration with a study of the Aztec and Mayan peoples.
2. The Settlement of the West with a focus on the culture of the Plains American Indians.
3. Slavery and the Antebellum South with a look at the cultures of West Africa.
4. U.S. Imperialism with a study on China.
5. The Interwar Period (1920-1939) focuses on Japan.
6. Post-Watergate (1970-89) examines the Islamic World.

The material for each unit of study includes selected text reading assignments, supplemental readings, map exercises, films and/or videotapes, guest speakers, and class discussions. For each unit I prepared a Perspectives sheet on the culture or civilization to be included into the American History unit.

Thus, were prepared Perspectives on Meso-American Indians, American Indians, Africans, the Chinese, the Japanese, and on Muslims that enables each student to gain some insight into the peoples studied. The Perspectives provide information about each civilization's family life, religious views, gender roles, class system, political processes, and value system. This information serves as the basis for class discussions which are designed to encourage students to broaden their understandings about other peoples, how those people view the United States, themselves, and the world. These cultural attitudes were then compared to American perspectives for the same time period as under study, not in comparison to 1989 American standards.

My objectives are to develop tolerance by American students for other peoples, to better enable them to understand the roots of rascism, and to help them deal more effectively with prejudice. I want students to think beyond their own ethnocentrism to understand the values that other people hold important. It is hoped that each "internationalized" unit with exposure to other cultures and civilizations provides a better understanding of the ways we are different, and, yet, similar to the other racial and ethnic groups of the planet. The fruits of this labor are evaluated in the essay section of a test for each unit introducing a culture. This enables me to carefully observe emerging student attitudes.

It is obvious that expanding six units in American History takes away from the normal flow of information about our own

national development. This practice has met with some opposition from history faculty who are not interested in sacrificing American History content to World History. The greatest opposition, however, comes from students who oppose these "internationalized" units. Students do not understand the necessity to either learn about other cultures or object to alternative perspectives on how the United States gained territory, exploited others economically, and maintained myths of racial superiority. It is among students that I continue to find prejudice toward Asian immigrants and toward African-Americans. Nonetheless, I feel the obligation to broaden each students awareness of this interactive planet so essential to combat that prejudice and fear, that the trade-off in data is worth it.

THE CHINESE PERSPECTIVE

INSTRUCTIONS: Listed below are some views held by traditional Chinese for the historical time period covered. Do note that these views may not be held today, especially since 1949 and the takeover of mainland China by the forces of Mao Zedong. These perspectives will form the basis for class discussions on the culture of China.

1) The Chinese for over 2000 years considered themselves the only truly civilized people on earth and superior to all other peoples.

2) The Chinese believed that they needed nothing from the outside world and could learn nothing from it.

3) The Chinese view the male as superior to the female and that sex roles are clearly defined.

4) The Chinese believe that the female must yield to others, must respect others and must put herself last.

5) The chinese believe that a husband must control his wife and a wife must serve her husband.

6) The Chinese prize sons over daughters because daughters leave the family when they marry while sons labor for the family and care for the parents.

7) The Chinese respect and revere the elderly family members, especially the males and accept their directives.

8) The Chinese venerate their ancestors and include them in family rituals and celebrations.

9) A Chinese father could have his infant daughter killed if he had too many female children because it is better to have sons.

10) The Chinese revered their Emperor as a god - the "Son of Heaven."

11) The Chinese believe that invasions, natural diasters, and the death of important officials indicate the Mandate of Heaven (the right of a dynasty to rule) has been withdrawn by the gods and the people have the right to withdraw their support from this government.

12) The Chinese do not strictly follow any specific religion but a family or an individual may worship a blend of Confucian-

Taoist-Buddhist and animistic beliefs.

13) The Chinese tradition is to arrange marriages in harmony with family wishes.

14) The Chinese believe that tradition has great valuein and of itself.

15) The Chinese strongest identity is to his language group or to his ethnic (Han) identity.

16) The Chinese respect the scholars as the most valuable members of society becaue they preserve the record of their civilization.

17) The Chinese respect the peasants because they grow the nation's food and next the artisans who process it.

18) The Chinese respect least merchants who gain profit off others labors and the military who destroy civilization.

THE JAPANESE PERSPECTIVE

INSTRUCTIONS: Listed below are some views held by traditional Japanese for the historical time period covered in this unit. Do note that these views may not be held today, particularly since 1945 and the major reforms imposed on Japan after its defeat. These perspectives will form the basis for class discussions on the culture of Japan.

1) The Japanese believed themselves superior to other nationalities and thus isolated themselves from the rest of the world.

2) The Japanese believed that change was unnecessary and they established a rigid social class structure.

3) The Japanese samurai (warrior) was the most honored of the classes.

4) The Japanese samurai was separated from the other classes to avoid contamination and to remain worthy to preserve righteousness and to eliminate injustice.

5) The Japanese respected the farmers for growing food and the artisans for processing what was grown.

6) The Japanese respected the merchant the least.

7) The Japanese view the male as superior to the female and the sex roles are clearly defined.

8) The Japanese believe that a husband must control his wife and a wife must serve her husband.

9) The Japanese prize sons over daughters because sons provide labor and care for the parents.

10) The Japanese respect the family and accept the directives of the elderly male members.

11) The Japanese venerate their ancestors and include them in family rituals and celebrations within the Shinto (state) religion of Japan.

12) The Japanese revere their Emperor as a god - the "Son of Heaven."

13) The Japanese accept the authority of the Emperor because he is divine, descended directly from the union of heaven and earth in an unbroken line for over 1000 years.

14) The Japanese accept their unworthiness and therefore cannot look at or hear the Emperor due to his exalted status.

15) The Japanese are willing to sacrifice their lives in the service of the Emperor.

16) The Japanese religion is not strictly confined to one denomination but may be a combination of Shinto (weddings), Buddhist (funerals) and animism (ancestor veneration).

17) The Japanese tradition is to arrange marriages in harmony with family wishes.

18) The Japanese prize tradition.

19) The Japanese view themselves as a cohesive, homogenous group distinct from other nations and nationalities.

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